The Call For The Unity Of Religions:

A False and Dangerous Call

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We hear nowadays a strange call by organized groups involving some Christians, Jews, and “Muslim” intellectuals calling for “wihdatul adyaan”.

They claim that these three religions stand for the same belief that there is One God and should unite in their call for the implementation of great moral values. Some of those involved call for the establishment of centers containing churches, synagogues, and massaajid side by side, and printing the Qur’an, the Bible, and the Torah in one binding, etc.

In the name of defending Islam against political and media distortions in the West, some organizations are compromising the basics of the Islamic creed through what is called “Bridging the Faiths.” [1] This is a very dangerous call because it mixes the truth with falsehood and thus practically implies the elimination of the truth perfected in the deen of Islam. The Christians and Jews want the Muslims to be like them. That is why they support this deceptive call for “unity”. Allah spoke of their attempts and called the Muslims to be aware of them:

وَدُّوا۟ لَوْ تَكْفُرُونَ كَمَا كَفَرُوا۟ فَتَكُونُونَ سَوَآءً ۖ فَلَا تَتَّخِذُوا۟ مِنْهُمْ أَوْلِيَآءَ
حَتَّىٰ يُهَاجِرُوا۟ فِى سَبِيلِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ
وَجَدتُّمُوهُمْ ۖ وَلَا تَتَّخِذُوا۟ مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). [Qur’an, Surat an-Nisaa’ 4:89]

One of the fundamental beliefs in Islam is the kufr (unbelief) of the Christians and Jews because they reject the Qur’an and the Message of Muhammad ﷺ to them. They have also altered their books in such a way that it permits or even enjoins worship of other than Allah and (or) the association of partners with Him in worship. Any Muslim who doubts their kufr is a kaafir himself.

Some Muslims who do not understand certain texts from the Qur’an and (or) authentic Sunnah and may be easily deceived by the call for “unity of religions”. It is important to

know that if certain texts are not clear to some, they are clear to others from those who are firm in the knowledge of the deen. [2] Consequently, nothing stays unclear for those who are seeking the truth and not just following vain desires.

For example, some may understand that the following text is evidence that the Jews and Christians are not kuffaar:

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنْ
ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

Verily! Those who believe and those Jews and Christians, and Sabians, [3] **whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Rabb, on them shall be no fear, nor shall they grieve**. [Qur'an, Soorat Al-Baqarah (2:62)].

Ibn Taymeeyah said: "The aayah (above) tells about the followers of these four *unaltered* milal (Paths) before abrogation [by the advent of Prophet Muhammad' ﷺ complete message]." [4] It, therefore, addresses those who believed in tawheed and followed the Path of Allah as was known to them. Those who continued on this belief and did not alter the Scriptures must follow the Qur'an and the Message of Islam as explained by Prophet Muhammad ﷺ. Furthermore, the order of the above ayah, as Ibn 'Abbaas explained, was canceled by ayah 3:85, which states:

وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ
ٱلْخَٰسِرِينَ ﴿٨٥﴾

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. [Qur'an, Surat Aal-'Imraan 3: 85]

Following the alterations in their religion, most of the People of the Book turned kuffaar and few remained on the original teachings of the Torah and the Gospel. This is clear in the Qur'anic texts where Allah, the Most High, says:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَٰبِ لَكَانَ
خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ ﴿١١٠﴾

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allah. **And had the People of the Scriptures believed,** [5] **it would have been better for them; among them are some who have faith,** [6] **but most of them are al-Faasiqoon** [Disobedient to Allah and His Messenger, and rebellious against Allah's Command]**. [Qur'aan, Soorat Aal-'Imraan 3:110]**

Following the above description, Allah said:

۞ لَيْسُوا۟ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ
ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ
وَيُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾

Not all of them are alike; a party of the People of the Scripture stands for the right, they recite the aayaat of Allah during the hours of the night, prostrating themselves in prayer. They believe in Allah and the Last Day; they enjoin what is right and forbid what is wrong, and they hasten in (all) good works; and they are among the righteous. [Qur'an, Surat Aal-'Imraan 3:113-114]

This party includes those who held to the original Scriptures before they were abrogated by Qur'an and Sunnah. They were on the right religion enjoining tawheed and forbidding shirk, just as Allah described the believing followers of Musa:

وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ
﴿١٥٩﴾

And of the people of Musa there is a community who lead [the men] with truth and establish justice [i.e. judge men with truth and justice]. [Qur'an, Surat Al-A'raaf 7:159].

Whoever held to these qualities amongst them (i.e. to the true revelations), prior to the advent of Prophet Muhammad ﷺ was a believer. The believers from the People of the Book who accepted the Prophet's ﷺ Message of Islam will receive a double reward:

وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ
وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

And who believe in that which has been sent down [revealed] to you [Muhammad ﷺ] [7] **and in that which was sent down before you [the Torah and the Gospel, etc.] and they believe with certainty in the Hereafter**. [Qur'an, Soorat Al-Baqarah 2:4]

وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ
خَٰشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا ۗ أُو۟لَٰٓئِكَ لَهُمْ أَجْرُهُمْ
عِندَ رَبِّهِمْ ۗ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩٩﴾

And there are, certainly, among the People of the Scripture, those who believe in Allah and in that which has been revealed to you, and that which has been revealed to them, humbling themselves before Allah. They do not sell the aayaat of Allah for a little price, for them is a reward with their Rabb [Allah]. Surely, Allah is Swift in account. [8] [Qur'an, Soorat Aal-'Imraan 3:199]

ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ مِن قَبۡلِهِۦ هُم بِهِۦ يُؤۡمِنُونَ ﴿٥٢﴾

وَإِذَا يُتۡلَىٰ عَلَيۡهِمۡ قَالُوٓاْ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلۡحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن
قَبۡلِهِۦ مُسۡلِمِينَ ﴿٥٣﴾

أُوْلَٰٓئِكَ يُؤۡتَوۡنَ أَجۡرَهُم مَّرَّتَيۡنِ بِمَا صَبَرُواْ وَيَدۡرَءُونَ بِٱلۡحَسَنَةِ ٱلسَّيِّئَةَ
وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ﴿٥٤﴾

Those to whom We gave the Scripture (i.e. the Torah and the Injeel [Gospel] etc.) before it,—they believe in it [the Qur'an]. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Rabb. Indeed even before it we have been from those who submit themselves to Allah in Islam as Muslims (like 'Abdullaah ibn Saalam and Salmaan Al-Faarisee, etc.) **"These will be given their reward twice over, because they are patient, and repel evil with good, and spend [in charity] out of what we have provided for them.** [Qur'an¸ Surat Al-Qasas (28:52-54)].

It has been confirmed that the Prophet ﷺ said:

"Three persons will get their reward twice [i.e. a double reward]. [One is] a person who has a slave girl and he educates her properly and teaches her good manners properly [without violence] and then manumits and marries her. Such a person will get a double reward. [Another is] a believer from the People of the Scriptures who has been a true believer [in his Prophet],* and then he believes in the Prophet [Muhammad ﷺ]. Such a person will receive a double reward. [The third is] a slave man who observes Allah's rights and is sincere to his master [and observes the rights of his master]*." [9]

The Qur'an also mentions the case of believing monks and priests who followed the true teachings of 'Eessa and who believe in the revelation to Prophet Muhammad ﷺ and would love to be from the ummah of Muhammad ﷺ:

۞ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟ ۖ
وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰ ۚ ذَٰلِكَ بِأَنَّ
مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

وَإِذَا سَمِعُوا۟ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيضُ مِنَ
ٱلدَّمْعِ مِمَّا عَرَفُوا۟ مِنَ ٱلْحَقِّ ۖ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ
﴿٨٣﴾

وَمَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ وَمَا جَآءَنَا مِنَ ٱلْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا
رَبُّنَا مَعَ ٱلْقَوْمِ ٱلصَّٰلِحِينَ ﴿٨٤﴾

فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُوا۟ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ
وَذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٨٥﴾

Verily, you will find the strongest among men in enmity to the believers [Muslims] the Jews and pagans; and you will find the nearest amongst them in love to the believers those who say: "We are Nassara (Christians)." [10] **That is because amongst them there are priests and monks, and they are not proud. And when they** [who call themselves Christians] **listen to what has been sent down to the Messenger** [Muhammad], **you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Rabb ! We believe, so write us down among the witnesses** [Muhammad and his nation]. **And why should we not believe in Allah and in that which has come to us of the Truth** [tawheed]**? And we wish that our Rabb will admit us** [in al-Jannah on the Day of Resurrection] **along with the righteous people** [Prophet Muhammad and his companions] **So, Allah rewarded them with Gardens under which rivers flow [in al-Jannah], they will**

abide therein forever, because of what they said. Such is the reward of good-doers. [Qur'an, Surat Al-Maa'idah (5: 82-85)]. [11]

The aayaat cited above are some of the qualities of the believing Christians. In our times, any "Christian" who carries similar beliefs **and lives in a remote place** where he (she) **is unable to know about Islam**, are, Insha' Allah, believers. If they know about Islam, they must declare their acceptance of it unless it will result in their death. They are called to migrate to dar-ul-Islam, and Allah knows best.

Question: *Some Muslims say: "But Allah I had mentioned in the Qur'an that there are churches, synagogues, and monasteries where the Name of Allah is mentioned. So, how can we understand this in light of the above explanations about the People of the Book?"*

Answer:

All praise is due to Allah. The ayah in the Qur'an where the above places are mentioned is:

ٱلَّذِينَ أُخْرِجُواْ مِن دِيَـٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُواْ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا
دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ
وَمَسَـٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ
لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾

Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." Had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and masaajid, wherein the Name of Allah is mentioned much would surely have been pulled down. [Qur'an, Surat Al-Hajj 22:40]

The masaajid are the places where the Name of Allah was and still being mentioned. When they were on their original faith, the People of the Book mentioned the Name of Allah in their places of worship.

However, because of the alterations in their religions, shirk in worship was introduced, even though some of them may mention the Name of Allah. Hence, their places of worship cannot be considered as bayutullaah (Houses of Allah), because they committed kufr and their places contain a wide range of blasphemous symbols (pictures, crosses, etc.).

Imam ibn al-Qayyim said: [12] "Had it not been for Allah's checking of one set of people by means of another, these places (mentioned in the aayah) which were beloved to Allah before Islam (i.e. in its final and comprehensive form), would have been pulled down. After Islam, these places are known to Allah, but hated. Allah, for example commanded special treatment to the People of the Book under the Islamic Rule, including their protection, yet He hates them. He commanded the defending of their places of worship, yet He hates them because other than Him is being worshipped in such places..." [13] Ibn 'Atiyyah said: "He (Subhanahu wa ta'ala) checked them when they were on the Truth before the alterations and abrogation [i.e. of their religions]." [14]

In Light of The Above, all the present nations of Jews , Christians , Sabians (if any are left), and those who worshipped Allah based upon their fitrah, [15] must come to the Final Message from Allah, and submit to Him alone in Islam.

The People of the Book, as they exist now, accepted other than Allah as deities. No doubt that they are kuffaar as Allah refers to them. When they followed Mûsa and 'Eessa according to the **unaltered** Torah and the original Gospel, respectively, they were Muslims then. Does a knowledgeable Muslim believe that those who think of 'Eessa as "Savior", a "son of God", "Three in One", etc. are believers?

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۚ قُلْ فَمَن يَمْلِكُ مِنَ
ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ أَن يُهْلِكَ ٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَأُمَّهُۥ وَمَن فِى ٱلْأَرْضِ
جَمِيعًا ۗ وَلِلَّهِ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَٱللَّهُ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾

Surely, in disbelief are they who say that Allah is the Messiah, son of Mary! "Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is Able to do all things. [Qur'an, Surat Al-Maa'idah 5:17]

Are those who believe in Trinity believers in tawheed? Allah says about them:

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَـٰثَةٍ ۘ وَمَا مِنْ إِلَـٰهٍ إِلَّآ إِلَـٰهٌ وَٰحِدٌ ۚ وَإِن
لَّمْ يَنتَهُوا۟ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

Surely, disbelievers are those who said: "Allah is the third of the three [in a Trinity]." But there is no True God but One God [Allah]. And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them [Qur'an, Surat Al-Maa'idah 5:73]

They remain as people of the Book since a Book was revealed to their respective Prophets. Whoever says he is a believer in their Books, even in their altered forms, is from the People of the Book. Any Christian or Jew who dissociates himself from his respective Book and denies it, cannot be considered as being from the People of the Book.

On the other hand, Allah, the All Wise and All Just, legislated certain guidelines that define certain relationships between the Muslims and the People of the Book. Amongst such relations, is marriage to the 'afeefah (chaste) women of them, [16] eating their lawfully slaughtered meat, etc. Such distinctions do not make them true believers in Allah.

Ibn Taymeeyah commented on the following aayaat:

لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ
حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ ﴿١﴾

Those who disbelieve from among the People of the Scripture [Jews and Christians] and al-Mushrikeen, [17] **were not to leave** [their disbelief] **until there came to them clear evidence.** [Qur'an, Surat Al-Bayyinah 98:1]

فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ
أُوتُوا۟ ٱلْكِتَـٰبَ وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن
تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَـٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٢٠﴾

So if they dispute with you (Muhammad ﷺ) **say: "I have submitted myself to Allah** (in Islâm), **and** (so have) **those who follow me." And say to those who were given the Scriptures** [Jews and Christians] **and to those who are illiterates** [Arab pagans]: **"Do you** [also] **submit yourselves [to Allah in Islam]?" If they do, they are rightly guided.** [Qur'an, Surat Aal-'Imraan 3:20]

He said: "And other aayaat like those above address those who exist [i.e. from the Jews, Christians, and mushrikeen]. The Scripture that is referred to is the Book in their hands in which alterations and abrogations were carried out, and does not refer to those who held to the Scriptures before they were altered and abrogated, because they were not kuffaar then.

Also, they were not [the ones being addressed] by the Qur'an as "you People of the Book," because they died before the Qur'an was revealed. So, all those who believe in the existing Books [altered and abrogated], are from the "People of the Book," and they are kuffaar because they hold to altered and abrogated Books, and they are, like all other kuffaar, in Hell forever, [18] although Allah, the Exalted, commanded that they pay jizyah [19] and made it permissible to eat their food and marry their women." [20]

In Conclusion:

1. The only deen accepted to Allah is Islam.

2. Islam is the last and final message **to all mankind** (Christians, Jews, Buddhists, Hindus, etc.)

3. Islam abrogated all religions.

4. The Qur'an is the true Word of Allah and it abrogated all of the previously revealed Scriptures.

5. The Torah and al-Injeel as they exist in the hands of the "People of the Book" are altered. Even if their original forms are to be found at any time, then they are still abrogated by the Qur'an.

6. Had their Prophets been alive they would all follow and abide by the teachings of Muhammad ﷺ. This is the Covenant which Allah took upon all the Prophets. [21]

7. Every believer should firmly believe that the Jews and Christians are kuffaar and enemies of Allah, His deen, the Prophet Muhammad ﷺ. and the Believers.

8. The kuffaar who die on kufr will dwell forever in the Hell of Fire. However we don't judge that a particular kaafir is in Hell except when their is a specification from the Qur'an and (or) authentic Sunnah [22]

9. The call for "Unity of Religions" sometimes misleadingly called a "Comity of Religions, aims at eliminating everything which distinguishes Islam from kufr .

10. Calling and supporting the concepts of the "Unity of Religion" is considered riddah (apostasy) [23]

11. **The above <u>does not</u> mean that the Muslim abandons calling the kuffaar to Islam.**

We are ordered to call them to the way of Allah, and this is in their best interest and thus da'wah to Allah is the best advice given to them.

One of the great ways of da'wah is to deal with them justly and to call them to Allah in the best way which is based upon good knowledge. [24]

This does not mean that the Muslim compromise the basics of his deen. It also does not mean that Muslims should indulge with the kuffaar in an aimless dialogue such as; "Tell us how you pray and we will tell you how we pray," as is done by some people who engage in such dialogue.

The most important thing is: Who deserves to be worshipped Alone? [25] They worship idols, images, men, etc. We worship the true God of all creation. So we call them with the right knowledge to abandon shirk and to submit to Allah in tawheed.

The best manhaj (methodology) of da'wah is that exemplified by the Prophet ﷺ when he sent Mu'aath ibn Jabal to the "People of the Book" in Yemen. The first thing he ﷺ commanded him to do is to call them to tawheed and belief in Muhammad ﷺ as His Messenger. [26] Then he told him, "If they obey you to do so, then inform them that Allah has enjoined upon them five salawaat [prayers] in every day and night [in twenty-four hours], and if they obey you and do so, then inform them that Allah has made it obligatory for them to pay sadaqa [zakaat] from their properties and it is to be taken from the wealthy among them and given to poor among them." [27]

I wrote about this matter several years ago when some Muslim brothers started to engage in "dialogue" with the People of the Book. I cautioned our brothers to establish that the "dialogue" should transform into a way for da'wah and not "negotiations" because we cannot negotiate on shirk.

Now with the call for "Unity of Religion," I urge all the Muslims to advise each other about the dangers of this concept and to direct their respective communities to disassociate from this Path of kufr.

May Allah, Who is the Most High, above everything, guide the misguided and preserve and protect our ummah from all afflictions and innovations in deen.

Ameen.

12. The Muslim disassociates himself from all forms of kufr and shirk.

13. The believer distinguishes between the natural love he has for his father, mother, wife, husband, son, daughter, etc. from the unbelievers and enmity towards them because of their kufr.

The natural love is something recognized by Islam, otherwise Allah would not have permitted marriage from chaste women of the People of the Book. This natural love of the kinsfolk and the just and good treatment of the thimmi, [28] non-harbi [29] mu'aahad, [30] and the musta'min, [31] does not necessitate that we love them the love which obliges friendship and alliance. This kind of love is forbidden by Allah because they oppose Allah and His deen. The believer stands in a state of walaa' (alliance and loyality) and baraa' (disassociation): alliance with the Believers who are obedient to Allah and His Messenger, and enmity and disassociation from the unbelievers and those opposing Allah and His Messenger ﷺ.

Allah says:

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ
وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَـٰٓئِكَ كَتَبَ
فِى قُلُوبِهِمُ ٱلْإِيمَـٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَـٰٓئِكَ
حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾

You will not find a people who believe in Allah and the Last Day, loving [by having friendship and alliance] **with those who oppose Allah and His Messenger** [Muhammad ﷺ]**, even though they were their fathers, or their sons, or their brothers, or their kinsfolk. For such He has decreed true Faith in their hearts, and strengthened them with Rooh** [proofs, light and true guidance**] from Himself. And We will admit them into the gardens of [al-jannah] beneath whose trees rivers flow, and they will dwell therein forever. Allah is pleased with them and they with him. They are the party of Allah. Indeed the party of Allah are the successful.** [Qur'an, Surat Al-Mujaadalah 58:22].

This strengthening mentioned in the aayah applies to everyone who does not love the enemies of the Messengers, even though they may be one's close relatives. This love is not the same as the natural (jibilli) love, but it is the love of nusrah which entails giving allegiance to them. Dealing justly with the non-combatants from the unbelievers is commanded by Allah. Hence:

(a) The natural love is created by Allah. He permitted it to occur.

(b) The enmity towards the unbelievers because of their disbelief and rejection of Allah is legislated by Allah.

(c) Dealing justly with the non-combatants from the unbelievers is commanded by Allah.

Since the three matters are all from Allah and since He says:

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah burdens not a person beyond his scope… [Qur'an, Surat Al-Baqarah 2:286]

Then all three matters are within the scope of the believer and they are just and not contradictory:

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا
كَثِيرًا ﴿٨٢﴾

Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein much contradiction. [Qur'an, Surat An-Nisaa' 4:82]

This is the Path of the prophets. Contemplate about Prophet Nooh and His son when the just decree of Allah (the Deluge) [32] came upon the kuffaar from the people of Nooh:

وَهِىَ تَجْرِى بِهِمْ فِى مَوْجٍ كَٱلْجِبَالِ وَنَادَىٰ نُوحٌ ٱبْنَهُۥ وَكَانَ
فِى مَعْزِلٍ يَٰبُنَىَّ ٱرْكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلْكَٰفِرِينَ ﴿٤٢﴾

So it (the ship) sailed with them amidst the waves like mountains, and Nooh [Noah] called out to his son, who had separated himself [apart], **'O my son! Embark with us and be not with the unbelievers.'** [Qur'an, Surat Hood 11:42]

His son chose the way of the unbelievers and thought that he will be saved from the water if he takes himself to a mountain. Nooh invoked Allah:

وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبْنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ ٱلْحَقُّ
وَأَنتَ أَحْكَمُ ٱلْحَـٰكِمِينَ ﴿٤٥﴾

And Nooh [Noah] **called upon his Rabb** [Allah] **an said, 'O my Rabb! Verily my son is of my family! And certainly, Your Promise is true, and You are the Most Just of judges.'** [Qur'an, Surat Hood 11:45]

"Verily my son is of my family!" This is the natural relationship, the jibilli one. Allah, Most High, reminded Nooh of His command of Legal disassociation (al-baraa' ash-shar'i) from the kuffaar:

قَالَ يَـٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَـٰلِحٍ ۖ فَلَا تَسْـَٔلْنِ مَا لَيْسَ
لَكَ بِهِۦ عِلْمٌ ۖ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَـٰهِلِينَ ﴿٤٦﴾

(Allah said:) "O Nooh ! Surely, he is not of your family [not from the believers of your family]; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorants." [Qur'an, Surat Hood 11:46]

The immediate submission of Nooh was clear in his saying:

قَالَ رَبِّ إِنِّىٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِى
وَتَرْحَمْنِىٓ أَكُن مِّنَ ٱلْخَـٰسِرِينَ ﴿٤٧﴾

Nooh said: "O my Rabb ! I seek refuge with You from asking You that which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers." [Qur'an, Surat Hood 11:47]

There was a clear distinction between the jibilli and shar'i perspectives in the relationship between Nooh and his son. Contemplate also the relationship with parents:

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى
عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾

وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۖ
وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ
مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾

And We have enjoined on man [to be dutiful and good] to his parents. His mother bore him in weakness and hardship, and his weaning is in two years—give thanks to Me and to your parents—unto Me is the final destination. But if they [both] **strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, yet deal with them justly and kindly in this life**. [Qur'an, Surat Luqman 31:14-15]

Friendship and alliance and pleasing those who oppose Allah is an indication of either lack of faith or its weakness in the heart of the believer. It is against reason that a person can have walaa' for someone who is an enemy of the one he truly loves. You find those who have walaa' for the unbelievers doing things which will earn the love and friendship of the unbelievers by any means. Those who know the truth regarding this matter must remind them of the command of Allah that:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟
ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾

O you who believe do not take as friends and protectors your fathers and your brothers if they choose unbelief to belief, and whoever of you takes them as friends and protectors is one of the transgressors. [Qur'an, Surat At-Tawbah 9:23]

He, the Mighty and Majestic, set for us the example of Prophet Ibrahim by saying:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ
إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا
بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ
إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ
رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٤﴾

There has been for you an example for you to follow in Ibrahim and those who with when they said to their unbelieving people: 'We are free of you and whatever idols you worship besides Allah, and we deny what you are upon and we reject you; and because of your disbelief in Allah and your worship of others besides Him, enmity and hatred has arisen between us for ever, unless you believe truly in Allah, and single Him out, and worship Him alone.' [Qur'an, Surat Al-Mumtahinah 60:4]

<u>The efforts to gain the friendship of the Jews and Christians are useless</u>, as they will never be pleased with the Muslims until the Muslims follow their religion. Addressing Prophet Muhammad ﷺ, the Imam of the Muslims, Allah, the Exalted, warned him that:

وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ
إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ ۙ
مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

Never will the Jews nor the Christians be pleased with you [O Muhammad ﷺ] **till you follow their religion. Say: "Verily, the Guidance of Allah** (i.e. Islâmic Monotheism) **that is the** (only) **Guidance. And if you** (O Muhammad ﷺ) **were to follow their** (Jews and Christians) **desires after what you have received of Knowledge** (i.e. the Qur'an), **then you would have against Allah neither any *Walî* (protector or guardian) nor any helper.** [Qur'an, Surat Al-Baqarah 2:120]

Hence, the command to abstain from following the paths of the Jews and Christians applies to the entire Ummah of Muhammad ﷺ:

إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful. [Qur'an, Surat Qaaf 50:37]

All Praise is due to Allah, and may His salaah and salaam of Allah be upon Muhammad, his family, his companions, and those who follow their path in righteousness until the Day of Resurrection.

Seeking forgiveness from Allah,

Saleh As-Saleh

Footnotes:

[1] In a testimony before a U.S. House sub-committee on National Security, International Affairs and Criminal Justice, Atif Harden, the Executive Director of the American Muslim Council (AMC) said, "I am weary of hearing and seeing Islam and Muslims portrayed as foreign and different. We are cousins of Jews and Christians. We worship the same God, follow the teachings of the same Prophets, and believe in the same books. We are all followers of Abraham." [The full text was published by the Saudi Gazette (an English Daily), Monday the 15th of October, 1998, p.9].

This concept is in direct opposition to the teachings of the Qur'an and authentic Sunnah. Those who associate partners with Allah in worship and (or) worship Prophets are not believers in Allah. The books of the Jews and Christians contain alterations and are completely abrogated by the Qur'an. The Jews and Christians are not followers of the faith of tawheed of Ibrahim for Ibrahim was neither a Christian nor a Jew, he was a pure Muslim, as Allah I says:

مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ
مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾

Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Haneefan (who worshipped none but Allah Alone) **and he was not of Al-Mushrikeen.** [Qur'an, Surat Aal-'Imraan 3:67]

Had they been true followers of their Prophets, the Jews and Christians would believe in the Prophet Muhammad ﷺ and his message of Islam. The Prophet ﷺ said:

"By Him (Allah) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. tawheed), but he will be from the dwellers of the (Hell) Fire." [Reported by Imam Muslim in his Saheeh (English Translation), vol. 1, no. 284]

The belief in the Prophet Muhammad ﷺ is the attestation with full acceptance and submission, not just mere attestation, that what he brought forth is the truth. That is why Abu Taalib (the uncle of the Prophet ﷺ) did not become a believer in the Messenger ﷺ despite his attestation to what the Prophet ﷺ brought forth and his witness that it is the best of religions.

[2] Allah says:

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ
رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ
مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا
قَلِيلًا ﴿٨٣﴾

When there comes to them some matter touching (public) **safety or fear, they make it known** (among the people)**, If only they had referred it to the Messenger or to ulil amri** [scholars and those charged with authority] **among them, the proper investigators would have understood it from them** [directly]**.** [Qur'an, Surat An-Nisaa' 4:83]

It was the norm for the sahaabah to ask the Prophet ﷺ in his life of what they did not know. Then after his death they asked the learned amongst them, and so did those who followed their path in righteousness. Asking the learned scholars, therefore, was the way of the salaf especially if something doubtful arose.

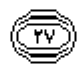
[3] A past nation who used to live in al-Mawsil ('Iraq) and said, "La Ilaaha Illallaah." They were neither Jews nor Christians.

[4] Ibn Taymeeyah in Al-Jawaabus-Saheeh Liman Baddala Deenal-Maseeh (The Correct Response for those who Altered the Religion of 'Eessa) [Riyadh, KSA: Daarul 'Aasimah, 1414/1993] vol. 2, pp. 212-213. As to whether Jews and Christians of our times are from the People of the Book or not, one first should understand what the term "People of the Book" means. It means that original Books were revealed to their prophets, Mûsa and 'Eessa, respectively. When they held to the beliefs of 'Eessa and Mûsa, they were not kuffaar. However, when they continued to believe in the altered and abrogated forms of these Books and commit shirk, they became kuffaar, even though they are still referred to as "People of the Book". Allah knew they would alter the Books and warned them against that. He I still refers to them in the Qur'an as "People of The Book," and clearly states that they have committed kufr and deviated from the path of tawheed which their prophets called them to adhere to.

[5] Like the belief of Muslims who accepted the Message of Muhammad 

[6] Includes those amongst them who had faith before Muhammad ﷺ was sent to mankind. The believers whom Allah described:

ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَـٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَـٰهُ
ٱلْإِنجِيلَ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً
ٱبْتَدَعُوهَا مَا كَتَبْنَـٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا
حَقَّ رِعَايَتِهَا ۖ فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَـٰسِقُونَ



Then, We sent after them, Our Messengers, and We sent 'Eessa (Jesus) son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the Monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that they did not observe it with the right observance. And We ordained in the hearts of those who followed him ('Eessa) compassion and Mercy...So, We gave those among them who believed their (due) reward, but many of them are Fassiqoon. [Qur'an, Surat Al-Hadeed 57:27]

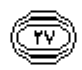
[7] The revelation includes the Qur'an and the authentic Sunnah

[8] Ibn Taymeeyah explained that some of the sahaabah (e.g. Jaabir ibn 'Abdullaah, ibn 'Abbaas, and Anas ibn Maalik as well as most of the scholars mentioned that the aayah (Qur'an 3:199), was revealed concerning the faith of an-Najaashi, the king of Abasseenyah known as "as-hamah" ('Atiyyah, in Arabic), who knew that the Message of Muhammad ﷺ was the truth confirming that of 'Eessa before him. He accepted Islam but was unable to migrate to daarul-Islaam (where Islam is the apparent and practiced deen), nor he was able to declare it amongst his Christian nation. After the Prophet ﷺ knew of his death, he called upon the sahaabah and performed the funeral prayers in absentia on an-Najaashi, thus confirming his belief in Islam. The aayah, therefore, may apply to anyone from the People of the Book or the mushrikeen who lives in daarul-harb (a land in which the kuffaar are prevailing, or land of the kuffaar between whom and the Muslims there is no peace) and who believes in Allah and in Muhammad ﷺ as Allah's Final Messenger, yet unable to declare his faith openly or unable to migrate to any Muslim country. He does what he is able to do from the acts of worship and as he knows them. [See ibn Taymeeyah's Al-Jawaabus-Saheeh], pp. 202-210.

[9] Collected by Al-Bukhaari and Muslim. The text is as reported by Al-Bukhaari in his saheeh, vol. 4, no. 255, p. 158. The **(*)** refers to some parts of the text as reported by Muslim.

[10] Those who claim to be followers of 'Eessa and the true Injeel (Gospel) should have a general love for Islam and its people, because the teachings of 'Eessa were based upon mercy and kindness:

ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَـٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَـٰهُ
ٱلْإِنجِيلَ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً
ٱبْتَدَعُوهَا مَا كَتَبْنَـٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا
حَقَّ رِعَايَتِهَا ۖ فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَـٰسِقُونَ



Then, We sent after them, Our Messengers, and We sent 'Eessa son of Maryam, and gave him the Injeel (Gospel)**. And We ordained in the hearts of those who followed him, compassion and mercy. But the Monasticism which they invented for themselves, We did not prescribe for them, but** (they sought it) **only to please Allah therewith, but that they did not observe it with the right observance. So We gave those among them who believed, their** (due) **reward, but many of them are Fasiqun** (rebellious, disobedient to Allah). [Qur'an, Surat Al-Hadeed 57:27]

In fact they **must** submit to Allah and His deen because the messages of 'Eessa and Muhammad in calling the people to the tawheed, are the same.

[11] See Shaykh-ul-Islaam's Al-Jawaabus-Saheeh, vol. 2, pp. 201-213.

[12] In Badaai' At-Tafseer (The Unprecedented of Tafseer), which is a collection of explanations of certain aayaat of the Qur'aan, collected by Yusri as-Sayed Ahmad [Dammaam, Saudi Arabia: Daar ibnul Jawzi, 1414/1993], vol. 3, p. 214.

[13] Allah willed them to exist, yet He hates the shirk practiced by them. He willed and created Iblees (the Devil) and He hates him. This is His Universal Will: al-iraadah al-kawniyyah. Allah's Judicial Will: al-iraadah ash-shar'iyyah is to protect their places of worship as long as they do not openly carry out their worship outside such places, and they conform to all of the rules regarding their interactions with Islamic Law.

[14] Quoted in Fathul-Bayaan fee Maqassidil-Qur'aan (The Eloquent Clarification to the Objectives of the Qur'aan), by Sidique Hassan al-Khanouji Al-Bukhaari [Sidon, Beirut, Lebanon: ad-Daar al-'Assriyyah, 1412/1992], vol. 9, p. 57.

[15] Fitrah: natural inclination to worship Allah alone.

[16] Certainly it is advised to marry the Muslim woman even if a chaste woman of the people of the Book offers herself for marriage to a Muslim. There are so many problems associated with marriage to women from the People of the Book in our times. The Muslim must be very careful about such a decision if it deems necessary.

[17] Mushrikeen: Those who commit shirk including pagans, polytheists, idolaters, and unbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ

[18] If they die on their beliefs.

[19] Head-tax imposed by Islam on the People of the Book and other people who have a revealed book when they live under Muslim rule, wherein they and their properties and wealth are protected.

[20] Quoted in Majmoo' Al-Fataawaa, vol. 35, pp. 227-228.

[21] Allah says:

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّۦنَ لَمَآ ءَاتَيْتُكُم مِّن
كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ
وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ قَالُوٓا۟ أَقْرَرْنَا ۚ
قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾

Meaning of translation:
And [remember] when Allah took the Covenant of the Prophets, saying: 'Take whatever I gave you from the Book and Hikmah [understanding of the Laws of Allah]**, and afterwards there will come to you a Messenger** [Muhammad ﷺ] **confirming what is with you; you must, then, believe in him and help him.' Allah said: 'Do you agree** [to it] **and will you make up My Covenant** [which I conclude with you]**?' They said: 'We agree.' He said: 'Then bear witness, and I am with you among the witnesses** [for this]**.'** [Qur'an, Surat Aal-'Imraan 3:81]

Furthermore, in the hadeeth reported by Imaam Ahmad and others, the Prophet ﷺ said (what means), "If Musa were alive and present among you, it would not be permissible for him to do anything but to follow me." [Reported by Ahmad, Al-Bayhaqee, and Ad-Daarimee, Al-Laalkaa'ee, Al-Harawee and others, and that its degree of authenticity is hasan. See Mishkaatul-Masaabeeh, vol. 1, no. 177].

[22] Example Abu Taalib is in Hell, and Fir'awn is in Hell, as well as others specified in authentic texts.

[23] This ruling has been published as a religious verdict (fatwa) by the Permanent Committee for Islamic and Educational Research in Saudi Arabia on the 25th of Muharram, 1418 (corresponding to 31-5-1997), no. 19402.

[24] The aayah in Soorat Al-'Ankaboot (29:46):

۞وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا ٱلَّذِينَ
ظَلَمُواْ مِنۡهُمۡۖ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِيٓ أُنزِلَ إِلَيۡنَا وَأُنزِلَ إِلَيۡكُمۡ وَإِلَٰهُنَا
وَإِلَٰهُكُمۡ وَٰحِدٞ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ﴿٤٦﴾

(which means), **"And do not argue with the People of the Scriptures (Jews and Christians), unless it be in [a way] that is better, except with such of them as do wrong, and say [to them]: "We believe in that which has been revealed to us and revealed to you; our Ilaah [God] and your Ilaah [God] is One [i.e. Allah], and it is to Him we submit [in Islam],"** calls the believers to argue with the People of the Book in a way that is better, i.e., inviting them to Allah with His aayaat (verses, proofs, evidences, etc.) using the clearest indicative words which proves the objective and to avoid being harsh save with such of them as do wrong. [See Tafseer ibn Jareer At-Tabaree for this aayah as well ibnul Qayyim's Madaarijus-Saalikeen (Beirut, Lebanon: Daarul-Fikr, checked by Muhammad Haamid Al-Fiqee, n.d.], vol. 1, pp. 445-446. **It is not a call for interfaith dialogue.** It is a call for a common word between them and us. This word has been defined by Allah, Most High, in the following Aayah:

قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ تَعَالَوۡاْ إِلَىٰ كَلِمَةٖ سَوَآءِۭ بَيۡنَنَا وَبَيۡنَكُمۡ أَلَّا نَعۡبُدَ إِلَّا ٱللَّهَ
وَلَا نُشۡرِكَ بِهِۦ شَيۡـٔٗا وَلَا يَتَّخِذَ بَعۡضُنَا بَعۡضًا أَرۡبَابٗا مِّن دُونِ ٱللَّهِۚ فَإِن تَوَلَّوۡاْ
فَقُولُواْ ٱشۡهَدُواْ بِأَنَّا مُسۡلِمُونَ ٦٤

[which means] **O' People of the Scripture** [Jews and Christians]: **Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then if they turn away, say: "Bear witness that we are Muslims."** [Qur'an, Surat Aal 'Imraan 3:64]. Certainly it is **not** a call for "comity" or "unity of religions."

[25] Five years ago I wrote a book as well as a short treatise entitled, "Who Deserves to be Worshipped Alone?" Insha' Allah it is helpful to address people from all religions.

[26] Not just the so-called "recognition" given by some theologians from the People of the Book in our times!

[27] The text is in Saheeh Al-Bukhaari (Arabic/English), vol. 2, no. 478. It is also reported by Muslim.

[28] **Thimmi:** A non-Muslim living in a Muslim country and upon whom the jizyah applies. Those non-Muslims are under the protection of the Muslims.

[29] The non-combatants from the unbelievers.

[30] An unbeliever between whom the Muslims have made terms of peace for a definite time.

[31] The unbeliever who is permitted into the Muslim land by the approval of the Muslim governor, e.g. visiting, business, etc.

[32] The great flood in the time of Nooh